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is the only feeling a confined animal has for man—these are his fundamental principles. An animal that rushes toward a man and would kill him if he fled or showed signs of fright, will always stop a few feet from a man who remains motionless, if there is no distracting object, so that the attention of the animal is fixed on no moving or sounding thing whatever save the trainer. As there are irregular verbs and nouns that do not fall under the paradigms, so he says there are exceptional horses, but none he thinks which variations of this method will not subdue. The secret, he argues, is the moral one of gradualness, gentleness and perseverance, and inspiring confidence, and all drugs, smells, violence, or magnetism are methods of quacks ignorant of the true psychic nature of the horse. Very interesting are the details of "gentling" a wild boar of great ferocity, freshly captured and uninjured, which could at first be only gradually touched with a stick through the bars of a pen, and of a freshly caught adult deer, both of which were so tamed in a single day as to eat out of doors and in public from his hand. Many certificates from military and civil officers of highest rank certified to the marvels of his art and the permanence of his results. The book is written in an accurate and naive way, with incidental allusions to learning and educational art, which gives it, though in slight degree, something of the charm of Isaac Walton, or White of Selbourne. This seems another illustration of the law that very great changes of impressions, whether of pressure, heat, or cold, can be accomplished without consciousness if they are sufficiently gradual—a law of wide range and great utility in education.

*Le Leggi statistiche del Suicidio secondo gli ultimi Documenti.* MORSELLI. Milano.

This work is a continuation of the author's treatise on the same subject published in 1879, and is one of the very best illustrations of the exact methods of the anthropological school of psychology. The regularity of increase of the number of suicides, which constitutes one of the best arguments for the doctrine of determinism, is much greater than the increase of population. The larger the town the greater the annual increase. The yearly variations depend on cosmic, social, meteoric, and economic changes. The two zones of greatest frequency of suicide are the centre of the German population and Northern France. From these in all directions the frequency of suicide decreases like waves from a stone thrown in the water. This geographical scheme repeats itself on a smaller scale for other smaller centres, the great cities exhibiting, of course, the largest percentage, these latter and race being the chief factors. Like outbreaks of insanity and crime, suicides increase during months of increasing temperature. Spring, summer, winter, fall, is the series which represents decreasing numbers of suicides, June being the month of most and December of least frequency. Suicides increase with culture and civilization. In Italy about twice as many suicides occur in cities as in the country. The state of religious consciousness has a great influence on the tendency to suicide, which is strongest among Protestants; then follow Catholics, Jews, Mahomedans, fetish-worshippers, in decreasing series. Men are about four times as likely to commit suicide as women, but the percentage of women to men is greater in spring and summer, and of men to women in fall and winter. Each race and nation, how-

ever, has its own distinctive peculiarities in this regard. Liability to suicide increases regularly with age, and reaches its maximum by women earlier than by men, being great for both about the involution period. Unmarried life, especially the state of widows, widowers, and divorce, favors suicide, family life tending strongly against it, and widowers are more exposed to it than widows. Children are one of the greatest protections, especially for women. The well-to-do classes are more exposed than the poor. Among vocations, soldiers, and most the older subordinate officers, exhibit the highest percentage. The means of suicide vary regularly with the season of the year, race, climate, and culture. In Russia, Norway, and Prussia, hanging is decreasing and drowning increases. In Denmark, Belgium, Holland, and France, the reverse tendency is exhibited. Death by firearms is steadily increasing; by charcoal fumes decreases in France and increases in the west of Europe, especially in great cities. In northern lands hanging is the mode of death in three-fourths of all cases, while in the south drowning is more the fashion. Italians often precipitate themselves from precipices, and Anglo-Saxons often stab themselves. More painful and uncertain modes of death are rapidly declining. In Italy men choose firearms, women drowning. In Austria men prefer hanging. Unmarried women and servants prefer poisoning, and in each land each age has its preferred mode of death. Suicide is largely an index of social misery, and corrective influences are to be sought partly in the reform of popular concepts by philosophers and moralists, but also in a social reform which shall establish a better equilibrium between individual needs and the possibilities of social development.

*L'Anomalie du Criminel.* R. GAROFALO. Rev. Philos., March, 1887.

There is a class of criminals who have psychic and often anatomical anomalies, not so much pathological as degenerative or regressive and even atypic in character. Some have traces of arrested moral development, although their faculty of ideation is normal. Others have instincts comparable to those of children or savages, are deprived of all altruistic sentiments, and act only under the empire of their own desires. These anomalies are absolutely congenital, and not produced by social or other environment, so that society has no duty to them whatever but to repress them. These are totally incapable of adaptation, and represent a source of continued danger to every member of society.

*Le Délit Naturel.* R. GAROFALO. Rev. Scientifique, January, 1887.

What among the crimes of our day have always in all times and places been considered punishable? These acts are natural crime, judged from the sociological standpoint, and are opposed to the average moral sense of the entire community, from which laws and ethical systems and commercial ideas of right spring. There can be no exhaustive and definite catalogue of such acts made out, but it can only be concluded that all crimes are violations of one of the two great altruistic sentiments. The first is pity, sympathy, or humanity, and includes now defamation, assault, injury to the physical or moral health of children, etc.; and the second is the sentiment of honesty, including also a long list of special crimes, such as